sometimes, alcoholic beverages, and light refreshments, such as nuts, bread, and grilled meat. Activity begins at four or five in the afternoon, and, should a card party be in session, can remain open into the early hours of the morning. The rooms and garden are illuminated with lanterns, and at times an official or officer will loan a battery-operated radio for entertainment. Aside from gambling, however, the principle diversion is conversation, the men seating themselves in little groups according to their preferences. The conversationalists usually depart for their homes between nine and ten o'clock in the evening, one of the servants often accompanying them through the darkened streets with a lantern. Although not usually members, persons of the aristocratic Kurdish class occasionally appear in the club, sitting by themselves or with some official of their acquaintance. It has been related how Sayyid Ahmed and Sarin Agha were visitors in the course of an evening, but such appearances are by no means common, nor do the aristocrats indulge in gambling. As has been said, the officials and officers, unless they are Kurds, do not visit the houses of chieftains. No woman is ever seen in the club.

Aside from the month of Ramadan, during which most assume the appearance of piety, the chief entertainments of the higher officials and officers are drinking and gambling. The drinking-party has been described in a previous section, and is usually associated with a game of cards.

unemployed, devoting their days to leisure. There
s no organized adult sports of any sort in the town.
veral of the young men who own rifles and shotguns do
me hunting, and a great many love excursions into the
untryside, such as a picnic at the waterfall of Beyhal
hind the town. For everyday entertainment most men
efer the physical inactivity of the guest-room, the
a-shops, or the gardens. Tawli or backgammon and dama
checkers are played at great length, while shatrenj,
ess, has almost disappeared, although it is still remembered
om Ottoman times. One thing universally regretted by the
nexpensive is the disappearance of the wandering story-
llers who, in consideration of a bounty, held forth in
e tea-shops or the guest-rooms of the chief's1na, but
es they have been replaced, for the town boasts no cinema,
dios are few in number, and newspapers or books are
ver regularly received. Some of the townsmen have a
nsiderable repertoire of stories, many concerning such
ic figures as Abu Nuwas or Mulla Nasir al-Din, but it
said that they cannot compare with the artistry dis-
ayed by the old professionals. A short story of Abu
was, as told in Rowanduz, will provide an example of the
pe of anecdote:

> One day Abu Nuwas borrowed a small cooking vessel from his neighbor, and on the next, after hiding the original pot, returned one much larger and of greater value. "The pot is different," remarked the neighbor cautiously, puzzled by the change. "The pot gave birth," returned Abu Nuwas, "and I have returned its offspring." "Marvellous!" cried the neighbor, pleased with his gain, "I welcome the son of the pot." Thereafter Abu Nuwas borrowed each

Bush festivals are marked by dancing and music, and, as these are subjects in themselves, only the briefest descriptions are presented here. The usual type of dance is that of the shu'i, the wedding celebration, and is performed by a circle of men and women with interlocked arms following a leader, the rear usually brought up by the host of the party or his deputy. The dance has three variations, zurnar'i, 'going in the direction of the leader's right hand,' shumar'i, 'going in the direction of the leader's left hand, and zur'ik 'veiling instead of dancing, and changing step.' The dance step itself, for want of a better description, is a shuffle which takes one in a lateral direction. Kurdish music is similar to that of the Arabs, the Iranians, and the Turks, a single melodic line in a minor key, characterized by the appoggiatura and turn, against a rhythmic background. Musical instruments, in Rowanduz played only by amateurs, include the small drum, the tambourine, and the single or double reed flute. The lute is also widely used by the Kurds, but it is not found at present in the town. A program of typical Kurdish music may be heard broadcast daily by an Iraq government radio station. The investigator usually tuned in this music for the benefit of the women of the house in which he was living at Rowanduz. Once the eldest daughter presented a request that the boy tell the man to play a certain song she wanted to hear at the moment, which indicated a sixteen-year old girl's knowledge of radio.

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